The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER | No. 6168 | Saturday, September 24th 1960 | Price 4d.

"RELIGION" OR "BELIEF"

EARLIER this year Unitarianism reached its international apotheosis, and hardly any Unitarians noticed it.

A sub-commission of the United Nation's Commission on Human Rights clarified the basic principles of religious freedom by declaring that

> everyone shall be free to adhere, or not to adhere, to a religion or belief, in accordance with the dictates of his conscience.

Those who are wont to toast "Civil and Religious Liberty the world over" should be in ecstasy and eager to read a report on the state of religious freedom in the world today that is hailed as an "exceptionally comprehensive and constructive study which would remain for many years as the classic work in an extremely delicate and controversial field".*

We must not be downcast at the thought that once again a peculiarly Unitarian task has been performed by a non-Unitarian. We must rejoice that he has been in a position to do the work at all.

The report notes that religions and beliefs are becoming increasingly tolerant in the modern world, and there is an "increasing recognition of the rights of those who do not hold a theistic belief, like agnostics and atheists". (The "theist-humanist" discussions familiar to readers of the *Inquirer* are obviously not merely the internal squabbles of a minor religious sect. A world-wide trend is, in our movement, being brought to a critical head, where the issue is no longer one of "Shall we tolerate the non-theist outside our circle?" but "Shall we tolerate him inside our circle?")

A Roman Catholic Objection

The basic declaration of freedom of "religion or belief" obtained unanimous support except for a crucial objection from some Roman Catholic organisations. They objected to the phrase "religion or belief" and questioned whether the two could be equated, "since", they said, "the phrase lumps together such contradictory concepts as religion, agnosticism, rationalism and atheism." They objected that the problems of religious groups and their rights could not be understood at all "if religious convictions are treated simply as matters of individual personal opinion" and went on to insist that

> (1) for the religious man religion is a transcendent reality
>
> (2) the religious man as an individual has a basic right to have his view of religion as a transcendent reality recognised and protected
>
> (3) religious societies which are corporate by nature and function require for their protection the recognition of their corporate rights and communal activities.

This objection raises disturbing but vital problems for all Unitarians. They are not academic problems, but they arise directly out of the holding of certain theological and philosophical ideas.

The above three insistences for example might well be translated into the following terms:

> (1) the Roman Catholic religion is not a set of subjective beliefs that may or may not be ultimately true. Its reality transcends such individual beliefs
>
> (2) this reality must be recognised, i.e., assented to, by others
>
> (3) communal rights to be protected by society may involve the suppression of heresy and error, the "right of the sword", and the claim to be expounding what is true not only for the faithful but for all men.

An "Either-Or" Issue*

All this raises for Unitarians, however, the question of whether it is possible to be religiously tolerant except from the *humanist* basis of claiming no more than an individual human subjective authority for one's beliefs, and whether beliefs whose content includes anything about a "transcendent reality" are incompatible with the according of religious toleration to others who do not share that belief.

Suppose there were only two ways of thinking and feeling about our religion—(a) the dogmatic attitude of a Billy Graham—"These are not my ideas but God's", and of a church—"Our authority is not merely human it is from God Himself" or (b) the completely *human* subjective attitude of "This is how things seem to me personally. I make no claim to be in touch with any reality transcending humanity".

If these two attitudes cannot logically be mixed then when it comes to expounding the rational basis of our belief in religious toleration, we are faced with a yawning, terrible chasm into which our whole movement may have to take a suicidal, intellectual plunge.

This practical issue of religious freedom in the world at large may be the flash-point of the humanist-theist controversy within our own movement. It may even determine our future in the world at large.

(Continued)

*Study of Discrimination in the Matter of Religious Rights and Practices (Dr. Arcot Krishnaswamy) 1959. Obtainable from U.N. Information Centre. See also *United Nations Review*, March, 1960.

WHAT KIND OF IMMORTALITY ?

By H. L. Short

MEN desire immortality, chiefly because they are affronted by the idea that when they die they just cease to exist, like the flame of a candle when it is blown out. They appear to have believed in some sort of continued existence after death from the very earliest times, if we may judge from burial customs and sacred writings. We have inherited a number of different ideas of immortality from previous stages of our religion and culture; they are not all compatible with one another, or with other aspects of our knowledge. But we find it difficult to examine them closely, because they are associated with death, a distressing topic to many people; even those who do not themselves find it distressing are reluctant to upset the feelings of others by discussion. Much of modern conventional life is an effort to ignore the fact that we grow old and die. Many people only come into contact with death under conditions when their own feelings are strongly involved, so that they are unable to take a considered view of the matter. The burial of the dead is usually linked with religion, that conservative activity which never changes its vocabulary and ideas until compelled. Consequently immortality is a subject on which it is very difficult to come to agreed conclusions, and we continue to say things, for example, at funeral services, knowing that many of those present are bewildered, sceptical or unbelieving. Is it possible to bring this matter into the light ?

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It might be helpful to ask people what sort of immortality they want. Kant said that men are compelled to believe in continued life after death because of the incompleteness of earthly life; we need an endless duration of existence in order to fulfil our moral possibilities. But this does not seem to be a sufficient reason, for life contains many unfulfilled possibilities; this is just a fact which we must accept, without demanding another world in order to put things right. Similarly with the argument that the world would not be just if the wicked prospered and the righteous suffered, with no recompense in another world; but why should we take for granted that the world must meet our standards of justice ? A stronger argument (stronger, that is, because more poignantly felt by many people) is the refusal to believe that someone we love has ceased to be when they have died; we demand that their personality shall still continue, perhaps that from time to time we shall have some communion with them, and perhaps that we shall eventually meet them again in another world, just as we once knew them.

But all these are arguments from what we would like to be true, or from what we think ought to be true; such arguments are not very strong, though in former times they appeared stronger than they do today. Nowadays we ask for supporting evidence. Spiritualism is claimed by many to supply this; others, like myself, find it not merely inconclusive but incredible. Nor can I conceive another realm of being inhabited by innumerable souls of those who once lived on earth, some of whom I have known and with whom I shall one day be reunited; the idea raises far more problems than it solves. For example, if a child dies and its mother lives another fifty years, what can be their mutual relationship after her death ? Nor do I find it in the least impressive, when some one dies to say that his soul is reabsorbed into the being of the Eternal, like a raindrop returning to the ocean; for the only reason for immortality, it seems to me, is the preservation of individuality.

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Some people may have been helped, as I have been, by a passage from the writings of the American philosopher George Santayana, from his preface to an edition of Spinoza's *Ethics* : "To see things under the form of eternity is to see them in their historic and moral truth, not as they seemed when they passed, but as they remain when they are over. When a man's life is over, it remains true that he has lived; it remains true that he has been one sort of man and not another. In the infinite mosaic of history that bit has its unfading colour and its perpetual function and effect. A man who understands himself knows the quality that eternally belongs to him, and knows that he cannot wholly die, even if he would; for when the movement of his life is over, the truth of his life remains ". In other words, what we really mean by immortality is not continued temporal existence, but an assurance that something of us is more important than death. While we are still alive we go on changing; once we are dead we are immortal, eternally so, beyond the power of death. Our personal identity really matters.

This is much more than saying, as some do, that our only immortality is in our children, or in the lasting effect of our good deeds, or so long as someone remembers us. These are superficial things compared with the actual function and effect of our existence, which is so even if we die childless or forgotten.

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If this is the right way of thinking about immortality, it explains a number of things otherwise obscure. Why, for example, do we often feel that we know people more completely after they have died than we did when they were alive ? Is it because " the truth of their life " becomes more fully evident when " the movement of their life " is over ? Why do we remember people after their death in their most characteristic form—in their prime, or at their best—and in their usual clothes (which would be strange if they were disembodied spirits) ? Is not this " the truth of their life " as it has made its impression on us, and so something not subject to death ? Why do we feel, when someone deeply loved has died, that we have not lost them ? Is it not because we cannot lose by death that which is deathless ? And what about a not-infrequent situation, where a man, who has lost by death a loved wife, marries again ? On the usual view of immortality he has now two wives, one in heaven and another on earth; and what will he do when they all meet after death ? Is it not more true to understand that the " truth " of his first wife's life is completed at her death and is immortal, whereas the " movement " of his own life continues into further experience without any necessary disloyalty ? Why do we bury a dead body with so much reverence, if what really matters is the soul which is now in another world ? Is it not because the body is a visible part of the personality, not to be thrown away like an empty shell ? Those who bequeath their bodies for dissection, for the furtherance of medical education, are making a real sacrifice, and not merely disposing of rubbish.

Is it possible that we might rewrite our funeral services and modify our conventional language about death, getting rid of some archaisms and outworn theology ? Is it even possible that we might be able to think and talk about death, our own and other people's, with dignity and truth, and without distress ? Are not the truest words at the grave, " unto thy servant grant eternal rest, O Lord; may light perpetual shine upon him " ?

Farewell to the Rev. A. B. Dowding

On the afternoon of Saturday, September 10th, members and friends of Dean Row Chapel, Wilmslow, attended an informal tea party held at the chapel to say farewell to the Rev. and Mrs. A. B. Dowding. Mr. Dowding resigned from the joint ministry of Dean Row Chapel and Newtelle Chapel, Styal, as from the end of August, and is to take up an appointment at the Great Meeting, Leicester, in October.

On behalf of the chapel, Mr. L. W. Hill, Chairman of the Committee, presented Mr. Dowding with an inscribed gold wristlet watch and a cheque, while Mrs. Dowding received a week-end case, and their three-year-old daughter Naomi a purse and a book.

In a short speech presenting the presentations Mr. Hill referred to the happy relationship that had always existed between minister and congregation during Mr. Dowding's seven-year ministry, the termination of which was a matter of great regret to all, but the Rev. and Mrs. Dowding knew that they took with them to Leicester the affection and good wishes of their many friends at Dean Row.

The Rev. Dowding, in thanking the congregation for their gifts to him and his family, said how grateful he was for the happy experiences of this ministry, the first one of his married life. He did not feel that the bonds made here would ever be really broken.

Mrs. Milnes, on behalf of the Women's League, added a tribute to both the Rev. and Mrs. Dowding who had been so generous in their support of all W.L. activities.

Afterwards tea was then served informally in the chapel garden where the sunshine enabled amateur photographers to catch lasting reminders of an occasion marking another milestone in the life of the ancient chapel.

BOOKS AND PERSONS

By John Rowland

MANY people have quoted many times the old saying: "Of the making of books there is no end." Anyone who looks at the lists of publishers, who reads the book columns of the better Sunday papers or of the literary weeklies will be constrained to agree. Moreover, we must wonder, sometimes, who buys all these books. Thousands of new titles appear every year—novels, biographies, travel books, books for children. Some of them are widely reviewed, are on show in all the bookshops, and sell in enormous numbers; others get noticed little at all, and sell only in very small numbers. All of them, one must presume, mean a lot to their authors, even if they do not reach a wide circle of readers.

To all who deal with books—whether by writing them, by writing about them, or even only by reading them—there must in the course of the years be a huge number of volumes which come within their purview. Some of them remain in memory; some of them are forgotten almost as soon as they are written; yet they have all meant weary hours of work to their authors.

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Let me list a few. *On Being the Church in the World* (S.C.M. Press; 16s.) is by Dr. J. A. T. Robinson, the Bishop of Woolwich. At first sight it appears to be what publishers sometimes rather contemptuously refer to as a "piece of bookmaking"—meaning that it is a collection of essays, sermons, addresses, on various religious topics, which have been composed by the author on a number of occasions. Yet through them all there runs the personality and the theology of the author. His theology is not by any means a Unitarian theology; yet what he has to say is valuable and important. Especially in a series of chapters on the relationship of the Christian gospel to such matters as politics and race relations has he a message which is of the greatest possible impact on the troubled world in which we live. The book is in many ways urgently topical, which seems to me to indicate that it is a book for today, but possibly not a book for tomorrow. In other words, this is a volume which I have found interesting now; whether it will be interesting in years to come is much more doubtful.

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Finally, *A Family Called Field*, by George Bruce (Evans; 18s.). In the series of television programmes called "This is Your Life" there was an interesting inclusion when the life of a man called Paul Field was told. He was a man who fought a battle for the unwanted problem children whose families were apparently unprepared to do anything themselves. He adopted several such children, gave them his name, and tried to give them all a sense of belonging to a human community. An hour-long television programme could not, of course, deal with such an experiment in social enlistment as the Children's Family Trust was carrying out. The book tries to tell the story at greater length, and does it very well indeed. It is not, as the publishers say, a dry documentary; it is a story of great human interest, and it tells what will seem to many readers to be something of value in this age of mass-projects and mass-industrialization.

Well, there are three books, taken more or less at random from those which have been published within the last few months. And do these books, summed up briefly as I have done here, tell us anything about what is likely to survive in the literature, say, of the 1970s? The authors, I am sure, have all given of their best. Yet I am equally sure that, while I found them all worth reading now, that I shall not find them all equally worth re-reading in the future. In fact, I think that Mr. Bruce's book is that which I am most likely to look at with interest and pleasure in time to come. And why? Surely, because it deals with human beings and human problems in a human way. Perhaps that is a lesson for the authors of books. I do not say that books on high and mighty matters should not be written—there is need for thinking on many and various subjects in this twentieth century. But, except for the very greatest writers of all—the master philosophers, the master theologians—it may be that the human interest story will survive the longest in the memories of human beings.

COMMENTARY FROM MELBOURNE

By Tom Wardle

"THE most widely discussed aspect of contemporary Protestant thinking has doubtless been the conception of man as sinner."

So begins a section in one of the most penetrating studies of Protestantism I have ever read. It is *Protestant Christianity interpreted through its development*, an American work by John Dillenberger and Claude Welch. (Being in Melbourne has the advantage of access to a Public Library stocked with a range of American as well as European works.)

Do you remember the dreadful hush that fell on the company when an importunate student at this year's General Assembly pleaded for us "to get back to the doctrine of Original Sin?" The President also echoed this sentiment at the end of the youth discussion on morality. Recently Rev. Phillip Hewett has gingerly raised the topic of sin (not Original but contingent).

What do religious liberals believe about sin? *The Oxford Dictionary of the Christian Church* says: "The liberalistic optimism of the 19th century led to the virtual elimination of the notion of sin from much popular religious teaching". It is true that in most Unitarian literature (and sermons for all I know) the word is hardly ever employed. Yet we still sing:—

Help me to break the galling chains
This world has round me thrown
Each passion of my heart subdue
Each darling sin disown (H.W.332)

It will be interesting to see what happens to the references to sin when the current hymn book is revised.

New emphasis

I have the impression that the flight from Unitarian Christianity through pantheism to Humanism which has been an aspect of Unitarian "development" these past sixty years was fundamentally a flight from the concept of sin.

Discussing the old liberal doctrine, Dillenberger and Welch say: "The new emphasis has not meant a rejection of the liberal insistence on the goodness of man as the creation of God, or the dignity or worth of man . . . He is indeed created in the 'image of God', and the limits of his capacity for goodness and and creativity are indefinite. So far, the new theology can go with the nineteenth century. But in two respects it insists that the classical Christian doctrine of man is more adequate than the liberal conception. First, man is a creature, he is not God . . . Second, man's history is throughout characterized by a profound and tragic denial of the purpose of human existence. This is what is meant by sin, and it is defined as rebellion against God . . . . Sin is not to be identified with 'wrong acts'; it is rather a distortion and perversion which exists at the centre of the self".

Guilt and the cure of souls

The question of Original Sin came up at the G.A. during the discussion of the minister's role in helping the emotionally disturbed. It seems to me that the matter has appeared again precisely because of the evidence from psychiatry and the ministry of souls. Behind every life there is a pristine guilt. A recognition of this is to some extent a precondition of religious faith.

One of the great pastors of the time, Gote Bergstrom of the Institute for Psychology and Spiritual Counsel at Stockholm, writes: "The person who knows what guilt is knows also that he is not alone in the world. He recognizes, however dimly, that every person is a member of a greater whole. He may have great difficulty in transferring his interest from himself to this larger whole and so in experiencing fellowship; nevertheless his finding of guilt informs him that a personal reality beyond himself makes demands on him . . . . Those who have discovered known guilt and have groped their way along the path to forgiveness and peace are safe guides. They know where guilt is changed into thanksgiving".

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A LAYMAN'S DIARY

September 1. *North Norfolk.* The rain has come down in earnest during the second week of our holiday. Although this has been disappointing, it has had one compensating result—on *very* wet afternoons we have been able to sit indoors with an easy conscience watching the Olympic Games on BBC television. The Eurovision camera work has been excellent, and the BBC's own "recaps" of the events each evening in *Olympic Sportsview* deserve all the superlatives in Roget's *Thesaurus*. Our swimmers and athletes are doing pretty well; we should not forget they are all genuine *amateurs* (which is more than can be said for many of the contestants). They endure with amazing dignity and patience the questions and comments of inquisitive interviewers and tasteless "sports writers". I don't envy them.

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September 2. We go home tomorrow, sunburnt and rested, if a little damp. I am feeling rather smug about my reading achievements. *Moby Dick* (Everyman's Library, 6/-), Herman Melville's story of the daemonic Captain Ahab of the *Pequod* and his vengeful hunt for his enemy, the white whale, did not prove the arduous chore that I feared it might be. Melville really knew his whaling, and the chapters which describe the fragile small boats putting out after whales from the main ship in heavy seas, bring the endurance and menace of the scene to vivid life. I didn't see the film they made a few years ago, but I am not sorry; the wrapper on my copy is adorned with a "still" of Gregory Peck as Captain Ahab, and I can't envisage Gregory Peck playing any part except Gregory Peck (which, to be fair, he does very well). (Connoisseurs of miscasting will have noted that we are promised Dirk Bogarde as the Abbé Liszt, who "banged the piano with his fist; That was the way He used to play.")

As luck would have it, our hosts' library contains *Of Whales and Men* (Macmillan, 1956), a description by R. B. Robertson, a Scottish doctor, of a South Atlantic whaling voyage he made in 1951. Since *Moby Dick* was written, over a century ago, the technique of whaling has been utterly transformed by steam power, the harpoon gun and the factory ship, but the men haven't changed much. They are still prickly, nonconforming individualists; Dr. Robertson affectionately calls them "psychopaths"—and says he is one himself.

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I have also read *St. Joan of Arc* by V. Sackville-West (Penguin, 3/6). This is a model biography. The author goes to the original sources for her facts, and gives an almost day-by-day account of the events of 1429-31; and at the same time she lets us know quite clearly what she personally thinks of the characters of the leading figures in the story, and of the wisdom or foolishness of their actions. In the narrative chapters she expresses no view about the "voices", simply accepting them as being very real to Joan herself; but at the end of the book she has a thoughtful discussion about them, written from a viewpoint which I can only describe as "agnostic-theist".

The parallels with the life of Jesus are remarkable: the conviction of a divine mission, the hostility of the established church and of the foreign occupiers, the contrived trial and the execution by the civil power. I feel that I now understand the events of A.D. 30 in Jerusalem a little better for having read about those of A.D. 1431 in Rouen.

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I owe an apology to Charles Madge. Thanks to the wet weather, I have found his *Poems with Power to Strengthen the Spirit* to be a fine quarry of religious poetry, compiled by an American Methodist at the turn of the century. I was particularly pleased to find in it some unfamiliar poems by F. L. Hosmer. Is there a collected edition of Hosmer's poems, I wonder, across the Atlantic? There ought to be.

September 3. Home again. During the first week of a holiday, home is a dull place: one is glad to have escaped from it. Then, as the second week progresses, one begins to think wistfully (round about the tenth day, in my case) that the old place wasn't so bad after all. And now, here we are. The familiar surroundings, even the familiar routines, are comforting to come back to. It was good to be away; but it is almost better to be back.

September 6. Sometimes in *Lift Up Your Hearts* at ten to 8 in the morning an unexpected quotation makes much more impression than the talk itself. Today's speaker quoted these lines of Alice Meynell's, which are new to me:

> Thou art the way;
> Hadst thou been nothing but the goal,
> I cannot say
> That thou hadst ever met my soul.

Are we Unitarians sometimes concerned too much over the Goal, and too little with the Way? I must try to find the whole poem.

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September 7. School started again yesterday. Gordon ascends into an ivory tower as "A" Level, from which we hope he will occasionally emerge to join us at meals. For Jamie, the mysteries of Latin will be added to those of French, and General Science will blossom into Physics, Chemistry and Biology. David is now a Top Infant. He approves of Mrs. O'Donovan, his new teacher, mainly because she gave him a "star" for his "news" on the first day (and gave one, it transpires, to everyone else as well); but this is slightly clouded by the fact that he has been made Weather Recording Monitor instead of Hamster Feeding Monitor; for some reason which is not quite clear, the latter position carries more prestige than the former. However, Mrs. O'Donovan also got high marks for her first Religious Instruction lesson, which appears to have been a spirited account of a battle between two lots of angels led by Michael (goody) and Lucifer (baddy) respectively. We are all agog to hear Episode 2 (I wonder which Agreed Syllabus she is using?).

BUDDHISM

By Sujiva Samarasa

A Buddhist monk comments on a recent article in the Inquirer.

STAYING with an English Buddhist monk in Kalimpong to whom your newspaper the *Inquirer* is sent, I chanced to read, in the issue of June the 18th, "Colombo Commentary" by the Rev. Tom Wardle. As an English Buddhist who has observed something of the present-day trends, I feel that one or two points need some clarification.

It is a little unfair after visiting one Buddhist Temple to make the judgment that Buddhism became decadent in the South. Certainly some new images of the Buddha in Ceylon are gaudily painted but this does not apply to all Buddhist art even in Ceylon, let alone other countries, and the level of artistry does not necessarily reflect any decadence of the practice of the Buddha's teaching—which is the most important aspect.

A misunderstanding of earlier generations of European scholars in Buddhism that is still repeated is that the Buddhism of Ceylon, Burma, Thailand, Laos and Cambodia—that is, Theravada Buddhism, called Hinayana, is the "original doctrine" of the Buddha whereas the movement commonly known as the Mahayana, represents "later additions". Such is not so for all schools of Buddhist practice embody only historical traditions. Each school concentrated on one or two aspects and wise students in the past have now been learnt from each the best that it has to offer. Thus Theravada has preserved the invaluable Pali Canon of scriptures together with great scholarship and knowledge of the fundamentals of meditation. Mahayana schools are many but they have variously emphasized compassionate selfless behaviour, dissolving delusion, inter-penetration of all phenomena, gratitude for learning of this way of salvation, reality of the external world, and the profound practices of meditation found amongst the Tibetan schools.

All these are Buddhism—why? All ways leading men to Enlightenment, to Nirvana, can therefore be regarded as the teaching of the Buddha.

There are, of course, back-sliders in every religion. This also applies to the various branches of the Buddhist tree—but the life of a teaching depends on those who try to practice it and here most branches will be found, if investigated, to contain a good deal of living sap!

Whether images and paintings and the devotion that they arouse in those people unequipped to penetrate the philosophic side of the Buddha's teaching, are "the paraphernalia of religion at its most flamboyant and its most corrupt", must of course depend on one's point of view. There are numberless ways in which the Compassionate Buddha has taught so that all us blind and erring beings might be led to Nirvana. The abundant variety of schools of Buddhism testifies to this. One way of arousing healthy mental states is by inspired and spiritual works of art. Faith thus aroused grows to confidence to investigate and inquire further into the Buddha's teachings.

Regarding the parallel drawn with Christianity, recent Buddhist studies have shown that this should be abandoned. As above mentioned, the different schools stressing different approaches cannot be compared with Christian sectarianism. More unfortunate in this because most Christian sects have a thoroughly intolerant attitude not only towards other religions but also amongst themselves. There is no corresponding outlook among Buddhists, for their creed has ever stressed tolerance, harmony and peace. (This is where a Buddhist can admire the broad toleration of the Unitarian Movement.)

Zen is not a "third church". It is one of many branches of the Mahayana which has lately come into the limo-light and about which many misapprehensions exist. The short sentence running up its approach scarcely does it justice! The word "zen" derives ultimately from the Sanskrit "dhyana" meaning "meditation". It is therefore one school which has emphasized the necessity of meditation in order to realise the "Original Nature"—that is, the unfolded mind or Nirvana. But Zen does not despise any means whereby a man may progress from deluded states of mind to final enlightenment—one must understand "ritual" and "mock worship" in this light. Zen as all other Buddhist schools, stresses that there as everything must be jettisoned in the end—we must not cling to anything, not to our ideas on the Buddha, not to Buddhist scriptures, not even to Nirvana—but to begin with these concepts that may be valuable. To throw these away at the beginning is like someone with a heap of sweet jewels who flings them away declaring that he wants only a diamond ring!

May this small contribution help to make Unitarians less cut off from the Buddhist world. The practice of the Lord Buddha's teaching conduces to liberation, to inward peace. Many people of the world desire peace so that any practice fulfilling this should be widely known—the world indeed needs peace! Peace to all Beings!

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New Australians

Immigrants from continental Europe now considerably outnumber the newcomers to Australia from Great Britain. They are known as "New Australians" and their influence is already widely felt in the restaurants, fashions and music of the land. There are also Greek, Slovenic and German-speaking churches.

If immigration from these sources continues at this rate, Australia will change from a "British" territory to a new society similar to the United States. It is also inevitable that the Roman Catholic Church will be vastly extended.

Liberal churches are few and far between, but we do number a Hungarian Unitarian couple at Adelaide and a German-speaking family at Alf Smith', Melbourne, among our adherents. My Remonstrant friends in Holland tell me there is no Dutch liberal minister in Australia, but I gather that it is suggested that Remonstrants in English-speaking countries will find the Presbyterian Church most ready to their traditional faith. The Presbyterian Church of Australia is extremely strong and vigorous, but rich, dull and conservative. A fiery new exhilarating faith liberal would be most welcome.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Innate Virtues

Sir: May I have the privilege of commenting on the criticism of correspondents in the *Inquirer* of 10th inst., in so far as they bear on my letter of 27th ult., on Humanism without God.

First, the suggested social conduct under Godless Humanism described not inevitable results but logical possibilities. Secondly, it is reasonable to suppose that the humanistic feelings of today are probably influenced, if not accounted for, by the atmosphere created by centuries of religious teaching and experiences.

Altruism, together with Goodness, Truth and Beauty in their religious significance are spiritual qualities not found in purely life or induced by it. Man's evolutionary endowment was a bigger brain with enhanced capacity for reasoning from effect to cause, and I suggest that through reasoning it was borne in on his consciousness that he owed his daily sustenance to a power higher than himself which he ought to propitiate, and that thus he gained the elementary idea of a Deity. The thoughts and worship so induced carried his mind beyond the material into the spiritual, and have since developed down the ages into fuller appreciation of things of the spirit, until the conception of God and spiritual life reached the modern stage of understanding.

Religion, whatever its source and name, is primarily a rule of life; and worship of an ideal whether Christian or Buddhist is acknowledgement of a superhuman principle whether or not it is described as God. It is by his ideal that the worshipper seeks to regulate his life and morality; without it his life would be rudderless.

When man accepts the idea of God as Creator and Sustainer of the Universe it would naturally follow that an "intelligent" God must have a purpose for his creation and as a corollary that this imposes on man the duty of promoting its fulfilment. Man has free-will and may help or hinder, and may accept or refuse the duty, but the duty is there.

Redcliff-on-Sea. Yours, T. Kelly.

C. G. Teasse

Sir: A most delightful and inspiring memory I have of the Rev. C. G. Teasse is of watching him as, with a handful of chalks, he wrote on the notice-board in the Churchyard of his Monmouthshire church, an announcement of his next Sunday's Sermon. The result of his handiwork was a strikingly effective advertisement in beautifully clear and regular lettering—a result not easily achieved on an upright notice-board on a street busy and noisy with a Devon town's holiday traffic during a weekday of last year's gorgeous summer. We, wife and I, couldn't help feeling at the time that in the very doing of that task was the clear evidence of the painstaking and zealous pastor Mr. Teasse must be.

The Steele family had been camping for just one midweek night on the outskirts of Monmouthshire. We hoped that perhaps in another summer we might be in Monmouthshire on a Sunday so that we might listen to one of those sermons so skilfully announced. That now, alas, can't be. But we do gratefully cherish the memory and abiding inspiration of that weekday meeting and talking with Mr. Teasse in that rather far-away outpost of Unitarianism which he was running so heavily.

Great Malvern. Harold Steele.

Oberammergau

Sir: When I attended the Passion Play at Oberammergau in 1930, I went with an open mind, uncertain of what my reactions might be.

I was deeply impressed by the dignity and devotion of the performers, and by their lack of self-consciousness in the streets and in their homes. The Bible story was brought to life, and certain scenes which were acted without words (e.g., when Jesus washed the disciples' feet) were particularly impressive.

It was noticeable that the vast audience, which must have contained many varieties of belief and suspicion, was welded into a body of closely attentive people. During the most poignant scenes, the silence was profound, and throughout the day there were no signs of impatience or fatigue.

It is a pity that the spirit of desecration should have become so widespread, and one can only hope that this play, which can be a religious experience for many people of varying outlooks, will continue to withstand the onslaughts of commercialism. Certainly there were kiosks and shops full of post-cards and souvenirs in the village but the play itself was the chosen expression of a deeply religious community.

Ilford. Yours, Margery G. Blackall.

NOTES AND COMMENT

By A. B. Downing

AS Swinburne might have said, this Summer's "rains and ruins" are over and now, meeting by meeting, the Autumn programme begins. Across in America no doubt, with the Fall, there will have been the usual record-breaking enrolments for Unitarian schools of religion, the Rev. Leonard Mason will have made his preliminary impact in Montreal and the transatlantic Unitarian voice, confident and vigorous, will be heard again in an ever-increasing number of churches and fellowships. Our American friends now have, of course, a new denominational apparatus with the merger of the Unitarians and Universalists. Fresh administrative machinery will slowly begin to turn, gathering fresh momentum with the development of new familiarities, all the time fresh purposes and aims being thought out and followed in the fertile field of American religion. "Our new denomination", writes Dr. Dana Greeley, "was not conceived to save souls, or to convert the heathen, but it was conceived to seek and find the truth, to spread good news and to elevate human life". Rarely perhaps in the field of organised religion has so much human effort and money been enlisted in the pursuit of noble aims so tentatively and so circumspectly expressed. "We need", Dr. Greeley goes on to tell his fellow Uni-Unis, "a dream of greatness, and of inclusiveness, and the will to make that dream come true". The vigorous mood of our American friends is certainly such that that dream, so confidently vague in general outline, will inspire ever fresh, and perhaps surprising, adventures in the development of their free religious witness.

*

Here in the British Isles the broad Unitarian scene presents a rather duller picture, but we still have our activity at what we might call the denominational as well as the local level. Often enough, of course, it is not easy to distinguish clearly between one level and the other. The annual meeting of our East Cheshire Union of churches on 22nd October (at Glossop) achieves a happy synthesis between purely local concerns and our national witness, for the preacher at the service at 3 p.m. is to be the President of our General Assembly, Mr. A. L. Blake. But the annual meeting of the North Midland Association on 24th September (at Nottingham) had a denominational theme presented by a more local guest in the person of the Rev. Winifred Brown. It is, by the way, interesting to note that some of our women ministers are now concentrated in the North Midland area, which has, besides Miss Brown, the Rev. Joyce Hazlehurst at Birmingham and the Rev. Constance M. Harris at Leicester.

At the more strictly denominational level we have the G.A. Council meeting on Friday, 28th October at Cambridge, followed at 7 p.m. by the Annual Service of Recognition and Welcome into the Ministry in the Memorial Church. It was surely a pleasant stroke this year to invite as the preacher the Rev. Kenneth Twiss (of Chowbent Chapel, Lancs.), whose contribution as editor of the recent "Essays in Unitarian Theology" has been so much appreciated. Another day in our Unitarian calendar which brings the G.A. well into the foreground is G.A. Sunday, this year on 9th October, when all our churches are asked to make their proper contributions to the work of our national Assembly. Last year £1,000 was obtained from congregations in collections and contributions. This is only about a tenth of the Assembly's total income and the hope of our national treasurer, Mr. C. H. Pollard, is inevitably that this important contribution will be increased each year. As the City Treasurer of Hull Mr. Pollard is no doubt more accustomed to dealing in millions than humble thousands, but as an ardent Unitarian he has a lively concern for our more modest budgets.

*

In the coming months the Social Service Department of the Assembly will be further engaged on its study of religious education in schools. Its findings and comments on the actual working of the religious clauses of the 1944 Education Act will certainly be read with interest by religious liberals. All Unitarians who are teachers by profession are earnestly reminded to get in touch with the Rev. Arthur Peacock (55 Ellerton Road, London, S.W.18) if they would care to let the Social Service Department benefit by their own practical observations and experience of schools.

I suppose we English Unitarians, like our American counterparts, also need a dream of greatness and the will to make it come true, but we are certainly not without our visions of a bigger and better denomination of churches, new and old, ordered and free, summoning us forward month by month and year by year. In 1962 we are due to take stock of whence we have come and whither we are going. No one who knows much about us can doubt that those of us who are devoted to our free cause in organised religion have as much passionate faith in Spiritual Providence as ever our forerunners had in the 17th century. We may name that Providence differently or even hesitate to name it at all, but the ultimate springs of our church life flow from the same enduring, inexhaustible Source.

THE HITCH HIKER

By R. D. Woodall

WE had driven over to a Cheshire Unitarian chapel for the evening service. There was a congregation of about 11 in a building, which could house some 300. As we drove home we asked ourselves what future this chapel had like so many others. Most of the 11 were elderly.

A mile or so from the chapel a young airman thumbed a lift. He was loaded up with kit, which fully occupied the back seat. There seemed to be so much that it almost blocked the view in my mirror.

We started talking. He was on his way to Cosford, a place familiar to so many war-time R.A.F. men—working in the hospital.

Our young man came from a nice residential town. Somehow we did not get to know what his father did. But he seemed socially conscious and deeply concerned about Africa. He had just been to a Christian Holiday centre or something of that nature in North Devon.

It was September 4th, and we got chatting about what had happened some 21 years ago that Sunday, and of our emotions that warm Sunday, when one chapel at least had as its sermon subject "Moral Blackout". Our passenger reminisced "Oh, yes, I was christened that Sunday morning. I don't remember it, of course, but they broke into my Christening service and said war had broken out". Rather unconvincingly my wife said she hoped there wouldn't be another war. Somehow her tone suggested she just couldn't believe, as things are, that war can be avoided.

Unlike most people, he did not ask what Unitarians were or what their queer beliefs were. It came out that his grandmother was a Unitarian and that his mother was one. He had a knowledge of Unitarian chapels and a very favourable impression of at least one Unitarian minister who has been abroad for some time.

We pulled up in the High Street so that he would be in a strategic position to get his next lift to his destination.

Casually I mentioned that there was a Unitarian chapel in Wolverhampton and some very nice people attached to it.

He didn't say anything and asked no details. We watched him move off. His thanks to us were really genuine. He waved and we were left wondering why such fine fresh-faced young men who are alive mentally, do not link themselves with us and do not fill the many empty pews in our chapels.

Invitation

Sir: The Chairman of the Church of the Saviour (Unitarian), London Road, Southampton, and the officers, extend a hearty welcome to new comers to the Unitarians. Evening service at 6.30.

"Sedcliffe", Bellemoor Road, Yours, Ernest G. Green.
Fawley, Hants.

The Calendar of the Churches

This is not a full list of Unitarian churches, only of those from whom a request has been received to be inserted.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 25th, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Taverner
Aberystwyth, New Street Meeting House, 11, Mr. D. C. Bennall
Ainsworth, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. J. Mather
Altrincham, Dunham Road Chapel, 11, Mrs. H. Beaumont, 6.30, Rev. T. W. Roberts
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11 Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. J. Robbins
Billingshurst, Free Church, High Street, 11, Miss L. M. Horsgood
Birkenhead, Unitarian Church, Clive Road, 6.30 (October 2) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, Harvest Services 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Mr. A. Benton
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Bootle (Lancs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. H. Crabtree
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
Bristol, Oakfield Road, 11, Rev. A. H. Bentley, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryen
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Supply
Cardiff, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilkin
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Irene Baker
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Ald. L. Edwards
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Minard
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk. Farewell Service
Denton, Wilton Street Chapel, 11, Mrs. P. Wilson, 2.30 and 6.30, Rev. J. Gill
Derby, Friar Gate Unitarian Chapel, 6.30, Miss P. Capewell
Ditchling, Old Meeting House, 10.45, Harvest, Rev. Basil Viney
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Pearson
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. F. C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Dr. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kingsbury
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 51 Constitution Road, 11, Mr. W. Watt
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mivart-Kenzie
Gee Cross, Hyde Chapel, 11 and 6.30, Supply
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. Allen Kent
Gloucester, Priory Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Connell
Gateshead, Barton Street, 3, Rev. John M. Quine
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. Marsh Sharp
Guildford, Ward Street Church, 11, Miss E. M. Butcher
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Supply
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, Bond Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6 p.m., Rev. L. Chandler
Hull, Unitarian Church, Park Street, 11, Rev. F. Walker
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. W. Dixon
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill. Harvest Services
Knutsford, Brook Street Chapel, 11 Rev. Albert Smith and 6.30, Mr. A. Pollard
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. F. Kenworthy
Lewes, Westgate Chapel, 11, Rev. Basil Walker, 6.30, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kent Morrison
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Ritter
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Mr. A. H. Nace
Liverpool, Ullet Road, 11 and 6.30, Rev. Basil Short, Harvest Festival
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. J. Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Short, 6.30, Mr. J. Rossiter
London, Forest Gate, Upton Lane, 6.30, Mr. F. Lewis
London, Golders Green, Hoop Lane, 11, Mr. L. Gardner, 6.30, Rev. John Kielty
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Gardner
London, Hampstead, Rosslyn Hill, 11, Rev. Francis P. May
London, Highgate Hill, Unitarian Church, 11, Mr. S. R. Morris
London, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Dr. James Gosser
London, Mansford Street Church, Bethnal Green, 6.30, Rev. F. Hemmings
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Miss L. M. Horsgood
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Hancock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Evans
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45, Rev. John Gill, 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 Rev. Hill Warburg and 6.30, Rev. K. Wright
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student
Manchester, Renshaw Street Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield (October 2nd) 10.45 and 6.30, Rev. G. S. Whitby
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Skelbatt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Newport, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month), Supply
Northampton, Kettering Road Church, 11 and 6.30, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. Eric Phillips
Oxford, Manchester College Chapel, 11.30, (next Service October 2)
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, Supply, 6.30, Dr. V. M. Conway
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimmer
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Storer
Preston, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Dr. F. Wood
Sheffield, Fulwood Old Chapel, 11, Supply
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. S. H. Knight
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. H. Stewart Carter
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. J. L. Hines
Southampton, Church of the Saviour, London Road, 6.30, Rev. H. Crabtree
Southend-on-Sea, Darnley Road, 6.30, Dr. Dorothy Tarrant
Southport, Portland Street Church, 11 and 6.30, Rev. A. Williams
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Cooperation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Shipley
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Penrhyd Free Christian Meeting House, 11, Rev. L. Baker Short
Swindon, Swindon Hall Road, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45, Mr. P. Whitham, 6, Mr. J. E. Thomas
Torquay, Unity Church, off The Terrace, 11, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Wallasey, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. F. Fitzpatrick
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 7, Rev. H. Marriott
Watford, Friends' House, Church Road (by permission), 7.30 Rev. Raymond H. Bailey (last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45 and Styal, 6.30, Rev. J. Harry Smith
York, St. Saviourgate Chapel, 6.30, Women's League Service
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fleetwood, 112, Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St.), 7.15, Rev. D. W. Brettell, Manse Telephone LX 2521
Unitarian Fellowship of Australia, 1 Grant Alley, Melbourne, C.2. Minister Rev. T. M. Wheeler. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Wheeler

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11. Rev. Leonard Mason
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. Kuebler

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Woods
Wellington, Services suspended—Enquiries—Mrs. Wheeler, Tel. 41-251

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General Assembly Staff

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THE INQUIRER

Offices and correspondence for the Editor must reach him not later than Saturday morning for publication the week week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 25/- 6s. 6d. per annum post free.

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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Marriage

Tomlin—Lund. On September 3rd at the parish church of St. Michael, Robinswe, Michael John Tomlin of Luton, Beds, to Janet Ruth Lund.

Printed by [illegible] Printers, Ltd., High Road, Ilford, Essex, and Published by The Inquirer Publications Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manager (Editorial) John Newdom. Saturday, Sept. 24, 1960.